THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 8. APRIL, 1895. No. 9

WILLIAM CHINOOK PARKER.

MRS. JEANNETTE COPLEY ALTER, WARM SPRINGS, OREGON.

IN our little Indian grave-yard a plain white marble stone marks the grave of a noteworthy Christian Indian. William was born near The Dalles, Oregon, the old home of the Wascos, long before civilization and christianity had penetrated to this region. He was destined to receive the gospel and carry it to the hearts of his people from the lips of the first Christian missionaries.

He was familiary called "Billy Chinook," and in the treaty of 1855, between the United States and the confederated tribes of middle Oregon, this name appears among those of the leading men of these tribes. By the conditions of this treaty, William and his people were to relinquish all claim to this old camping ground. On the islands of the Columbia their dead had been buried for years. The old ties were all to be broken, and these Indians were to seek a new home on this reservation, fully believing that the promises contained in this treaty with the government would be fulfilled. William's valuable farm near The Dalles was given up upon the assurance that he would be amply remunerated by the government. Neither he nor his heirs have seen this promise fulfilled. Some time after their removal to their present reservation the right *by treaty* to fish in the Columbia was fraudulently taken from them by unprincipled white men.

At this juncture there would have been blood shed had not faithful William stood between. He said: "Our hands have never been stained with the white man's blood. Let us try to forget this wrong done to us." In 1847, or perhaps earlier, he accompanied Gen. John C. Fremont as guide to California. For faithful, efficient services rendered at this time he was taken by the great "Pathfinder" back to Washington City, where he was presented with a silver medal by the President. A fac simile of this medal is engraved upon the stone above his grave.

In 1849 William was again in California and succeeded in gathering a quantity of gold from the newly discovered mines. He brought but little home with him, thinking, as he expressed it, that "gold could now be found everywhere." His first wife was from one of the Indian tribes of California, familiarly known at the agency as "Margaret." Her death

occurred recently. The people were all attached to her. Her Christian character was shown in her quiet, inoffensive life. She was kind and patient under peculiar trials. In 1871 a council was held at the agency. Captain John Smith and Col. A. B. Meacham, superintendent of Indian affairs, made strong appeals to the Indians to do away with polygamy. William, at this time, had two wives. We give his words as recorded at the council.

"I throw away the law my fathers made; I take the new law. I have two wives. They are both good. If any one wants one of my wives he can have her. Long time I have waited for the new law. It has come. I give you my hand." These words, spoken with all the native eloquence and fervor peculiar to his race, produced a profound impression upon the assembly, and the *new law* was adopted by them as a tribe. William retained the younger wife, who belonged to his own tribe, and who had been purchased by him from her parents for a number of ponies, according to custom. The old wife—Margaret—was not wanted by any one, and he allowed her to remain as a member of his household. It pained him to have the Indians say, as they some times did, that he still had two wives. He would say, "She has no place to go, and I will not drive her away." All who knew him honored him for his noble, generous act. At the time of William's death, old Margaret's wailings seemed to come from a broken heart; for she was left alone in a strange land.

In the Snake-Indian war William rendered valuable service. He enlisted under Gen. George Crook. In a hand to hand encounter with a Snake Indian, he nearly lost his life, and received a wound on his cheek that left a deep scar. William was one of the famous scouts in the Modoc war, where his brave, Christian example not only stimulated the Indians but won for them special notice. They adhered to their Christian training in spite of the difficulties incident to the war-path. Before starting away to this war they assembled at the agency for prayer, and then rode away to successfully dislodge the Modocs from their stronghold in the lava-beds.

William never would travel on the Sabbath. Wherever he was when Sabbath came he required his party to rest and engage in religious service. He was elected chief by his people, though the position was not inherited by him. He was also government interpreter for a number of years. He gave generously, often contributing the greater part of the provisions for feasts, etc., where the poor among them were always welcome. He was elected elder at the organization of the United Presbyterian church at the agency, and most faithfully performed the duties of that office. He could read a little, and always carried his Bible with him and often called upon some one to have a passage explained. Neither heat nor cold prevented him from coming to church from his home, a distance of nine miles. He was interpreter for a time at the church services. It is said that when Captain Smith conducted services he grew very earnest, and sometimes forgot to wait until his two or three interpreters could finish the sentence. William would catch the glow of enthusiasm and impart it to the others. As a result they were sometimes all talking at once, each in his own language, and with jestures appropriate to the thought each was trying to convey.

William's death occurred December 9, 1890. He was about eighty years old. It had been his custom to go wherever there was sickness or death, and hold prayer-meetings, and now the people gathered sorrowfully about the house of their leader, and while the body remained there a continuous prayer-meeting was held. On the following Sabbath twelve

persons united with the church. Some of these were members of his own family, and had been the burden of his prayers for years. Our mission flag hung at half mast during those days of mourning. A flag was draped about the coffin of this brave, loyal soldier. Few were more worthy of this tribute.

When we consider the natural disadvantages and environments *out* of which grew this Christian "Great Heart," we cannot but feel that he was "a man sent from God." His people, loving and trusting him, were ready to follow him Godward. Although more than three years have passed since his death, yet in the prayer-meetings the name of "Billy" is often heard, as they speak of his influence over their lives. "He being dead, yet speaketh." The pipe and tomahawk are crossed in the stone above his grave. Below two hands are clasped representing his constant attitude toward the white man. But in his heart, toward his Saviour was that peace that passeth understanding.

Thanks are due Mr. C. H. Walder, of Albany, Ore., for his kindness in furnishing many of the facts contained in this sketch. He was a true friend of William Parker, and while a government employe at the agency, for a number of years, he gave valuable and efficient aid to the mission. It is a note-worthy fact that he is a son of one of the first missionaries to the western coast.

MRS. HOWLAND'S EXPERIMENT.

MRS. SARAH BIERCE SCARBOROUGH.

Mrs. Howland had money. She was also possessed of something else, worth far more in the minds of thoughtful Christian people, but of the most practical value when the first possession was an adjunct. She had an eminently philanthropic disposition. By the aid of the former she had been able to indulge the play of the latter with many good results. Her lines of philanthropy were numerous. Schools and churches, asylums and individuals, found her ready to give a listening ear and were benefited by her charity. With this, as might be expected, her purse seemed to be lengthened by the giving.

One thing, however, did not appeal to her at all forcibly. Organizations, or associations for the systematic distribution of such gifts, she avoided. When she built the Orphans' Home for girls at Crampton she especially congratulated herself that she could know just what was done about everything and do as she thought best for the inmates; she could plan for all things with no dissenting voice; for of course those who for appearances and legal possibilities were rendered necessary in its conduct, would not for a moment think of opposing her ideas, as her purse furnished the funds.

The Southern church that she built and furnished, even to the pastor and congregation—for the latter was made possible by the advantages her orange groves gave—pleased her immensely. There was almost unalloyed happiness in bestowing with her own hand gifts upon those she delighted to call *her* people.

"It is the only way I believe to carry on such work," she replied to her friend, Mrs. Gray, when the latter was talking to her on the subject of benevolence generally.

Mrs. Gray differed with her. She was anxious to enlist this gracious dispenser of God's bounty in the missionary society work. So far she had been unable to do so.

"I have no time, and someway I cannot feel the interest in a large society's

plans. I like best, too, to know just how my donations are spent," she had replied every time the subject came up. "I must be in direct touch with the people I help."

"But you can be in such direct touch with the missionaries themselves," replied Mrs. Gray, "and through them there is so much to be done that no individual can do."

It was an unlucky speech in some ways, though it set Mrs. Howland to thinking about that line of work.

"I really cannot feel like putting money into the general cause," was the conclusion she reached and announced to Mrs. Gray. "It might touch just the people I feel need it most and it might not, but I am willing and anxious to help the cause if I can help it in my way."

"What do you suggest?" inquired Mrs. Gray.

"I will pay the salary of a missionary —send one directly to the point you may indicate. I concede that much until I can know more of the work."

"It is the best we can do and of course that is generous," was the opinion of several who had long tried in vain to have her give of her substance to the society.

Mrs. Gray did endeavor to lead her friend to see that such generosity did not particularly strengthen the society, but Mrs. Howland was obtuse.

"It does seem to me that another missionary for whom you have no responsibility would be one of the greatest possible advantages to you in your work," she answered.

"But we do not know when the work may stop"—Mrs. Gray stopped. The grieved, astonished look in Mrs. Howland's face checked what she so much wished to say frankly.

"Have I not said I will support this missionary? She may look to me as long as the work is needed at that point."

And Mrs. Gray could not find heart to say all that she had in mind. Neither could the society when the news came from the field itself that Mrs. Howland would also support five girls at the home and school, and that she had already sent the money for that purpose for a quarter.

"We have written her that the bounty she bestows is fully sufficient for nearly double that number," the letter ran, "but her answer is that she thinks it better that we make the few comfortable in every way. She does not want her beneficiaries cramped, as she feels our suggestion would result in doing."

"And this is the way that will work without the most careful management," said one member who knew from experience the many problems to be met and solved in the mission work. "The society cannot arrange for any such sum for other pupils, and friction may come of it from jealousies or accusation of partiality."

"It is only one of the many things that may be the outgrowth of such private support instead of through organized channels," observed still another.

"Still we must not throw cold water on her plans as we have so long tried to have her interest herself at all along our lines," said the first speaker. "It will not do; we must try the experiment or let her try it. Her generosity must go unquestioned in our judgment."

"But how about her judgment?" questioned one ruefully, in a private whisper.

"I know," was the reply, "judgments seem to differ. I only hope we may be wrong, but there is always the doubt."

But the thing was already done. It had been accepted, and there seemed no way but to let it go on or offend one who desired to do good. Mrs. Howland had taken hold of this matter with her usual vim. Her missionary and her girls were provided for, and why should the society

think of objecting when all it asked for was her means? Did they not have her co-operation? Surely they could easily let her direct so far.

It was to India that Mrs. Howland's missionary went, as that person soon became known, and matters went on quite well for some time. Discreet actions had kept all things going in that field of operations without much friction, yet there was the element of uncertainty, a feeling of insecurity that pervaded it and of which Mrs. Howland was wholly unaware. The society did not talk, but it never felt sure that work at the C— station was going to be perpetuated.

Times, too, began to change. There were fluctuations in the money market. Bad advice, unlucky investments and several other incidents, which have always aided in making and marring fortunes, combined, and one morning Mrs. Howland was assured that her financial matters were in such shape that only by the strictest management could she hope to recover herself at all. Common sense, of course, forbade any movements except those absolutely necessary to extricate herself, even if this could be done. To do her full justice her first thought was for all those who had been dependent upon her.

"In what shape are my institutions? Can they go on at all?" was one of her first questions, to be answered promptly by her lawyer in the negative with the qualification, "unless in some way they have been self-sustaining. If they have only your help to rely upon it will be impossible for you to carry on longer these enterprises. You will have some means to devote to charity but not enough to sustain matters alone."

Then came the cry from the missionary field. "Cannot the society take up the work?" wrote the missionary who had labored under Mrs. Howland. "Oh, why did she not combine with the society and then there would be hope that I might continue! You do not know what it means—my girls and my school—all to drop because one helper is gone. Truly in union there is strength. This could not have happened if her gifts had only flowed through your channels. You would have found some way to continue it."

But the wail was of no avail though it made so many heartsick. The society could not do it at present. The work must stop until the society's means were augmented in some way. The station had to be abandoned. Miss Afton came home.

"If I can only retrieve matters it shall only be a temporary abandonment, "Mrs. Howland assured her, but it was not with the hopefulness that Mrs. Howland usually exhibited. She did feel that there was a flaw in her plans and she could not rid herself of the feeling. Miss Afton when she thought of it only trusted that there would be many changes. She had brought home one girl, hoping to interest friends in her behalf, and if possible make another start. Mrs. Howland's eyes began to be opened.

"It hurts my heart so to think of the other girls—all back in such homes while I——" Zara, whose name had been changed to Sarah, exclaimed one day as she burst into tears, which checked further utterance.

It worried Mrs. Howland. Some way she felt personally responsible for it. Then when she heard of other things—of what a life these same girls led in India where a girl counts for so little—as a woman, it troubled her exceedingly. Had she been doing wrong because she had been doing things just as she thought best? It was a question that perplexed her.

"If I find myself at all able I shall send Miss Afton back," she told Mrs. Gray at the first opportunity. I could

support her but not the girls, and I hardly know what to do?"

"My dear Mrs. Howland," said Mrs. Gray eagerly as she saw her opportunity, "there are three ladies who have been anxious to give to the work in India, but they have been feeling as you that they wished to do it directly. Why can you not see your way clear to put your offering, large or small, into the society's hands, as these ladies have decided to do because they could not do anything alone. Then we shall know what to depend upon and the work once begun shall not falter. Will you not join us?"

Can Miss Afton be sent back if I turn a small amount over to you now?" questioned Mrs. Howland anxiously.

"That is just what can be done," was the answer. "A little from several donors with what we shall be able to turn toward it can accomplish it."

"And if I can give more as time goes on you can enlarge the work, and if I must give less, some friendly hand may supply the deficiency, and it cannot stop again because one hand is withdrawn," she mused still anxiously.

"You have touched the secret of our work. Together we can be reasonably assured of permanency in what we begin, if the friends of the cause but put their mites together. Alone there is little chance in this variable world.

"I'll try it," said Mrs. Howland decisively.

The donation was agreed upon, in keeping with her ability. She interested herself in all things with others. She felt herself a part of it all, and it did her just as much good to hear how the missionary work was going on from all quarters as if she had owned a special missionary, she laughingly confessed to Mrs. Gray. "Only I believe I feel a still greater ownership—take all of them together, and I cannot help but be interested in every nook and corner of the work because my pittance goes further than it did before."

But the best of it was the news that Miss Afton was sent back; the girls all back; a Bible woman added to the work, and all so happy.

"'Many a mickle makes a muckle,' is the old Scotch saying," said Mrs. Howland, "and it is fully verified by the contributions to the missionary cause. I don't know, "she slowly added, "but there is a large element of selfishness in that giving that likes to give alone. I've made a mistake all along I think."

"It almost becomes a miracle when you see less from your hand enabling the work to become greater if given through the society's direction, doesn't it?" said Mrs. Gray. "We did want you to see it at first, but it seemed too difficult."

"Experience after all is necessary," said Mrs. Howland. "I have tried my experiment, and now I frankly say that if I did not give through a body capable of upholding any weak place, filling the gaps here and there, I should be committing a wrong."

"We do not want you to put it in that light," said Mrs. Gray. "Only we are glad that you see to be one of us."

"Mrs. Gray," said Mrs. Howland impressively, "wherever my giving will do the most good—go the farthest, help the most people, there it should go without any personal feelings of mine to be consulted. It is the Lord's money, not mine. He will call me to account not for how I spent it as I wanted to, but for how many of his souls I helped with it. I feel responsible to the society of missions for souls."

And Mrs. Gray said to herself, "Is it not so after all? We are almoners of his bounty only."

THE ANNUAL MEETING.

Programme for Annual Meeting, to be held in Jersey City, N. J., May 7 and 9, 1895.

TUESDAY, 7:45 P. M.

Mrs. J. J. Andrews, S. Kortright, N. Y. presiding.—Devotional exercises.

8:00—Address of welcome; Mrs. A. S. Biddle, Jersey City.

8:10—Response, (in behalf of officers and delegates); Mrs. J. J. Andrews.

8:20—Response, (in behalf of foreign missionaries); Maria White, M. D., India.

8:25—Response, (in behalf of home missionaries); Miss Lida A. McCool, Topeka, Kan.

8:30—Greeting; Mrs. Annie R. Herron, Pres. Women's Board.

8:35—President's address; announcements; reception.

WEDNESDAY, 9 A. M.

Devotional exercises.

9:10—Report of committee on credentials; roll call; minutes; submit programme; appointment of committees.

9:50—Report of secretary W. G. M. S.

10:00—Report of treasurer W. G. M. S.

10:15—Report of secretary Women's Board.

10:25—Report of treasurer Women's Board.

10:35—Report of standing committees, (a) finance, (b) training school for missionaries.

10:55—Report of secretary foreign missions.

11:20—Report discussed.

11:45—Report, committe on Literature.

WEDNESDAY, 1:45 P. M.

Devotional exercises.

1:55—Minutes.

2:00—Report of Church Extension and Parsonage Fund.

2:10—Report discussed.

2:20—Report of MAGAZINE Committee:

2:50—Report of secretary home missions.

3:15—Report discussed.

3:40—Report of Women's Association work.

4:10—Report of secretary Junior work.

4:20—Report discussed.

4:30—Paper, "Origin and Meaning of the Name Christian;" Mrs. Dr. Sam'l Wilson, Xenia, O.

4:45—Question box; Mrs. N. Wylie Stevenson, Allegheny.

WEDNESDAY, 7:45 P. M.

Junior rally.

8:15—Thank-offering service; Mrs. A. M. Campbell, Princeton, Ind.

THURSDAY, 9 A. M.

Devotional exercises.

9:10—Roll-call; minutes.

9:20—Paper, "Medical Missions and Zenana Work;" Sophie E. Johnson, M. D., India.

9:35—Report of secretary Thank-offering.

9:55—Report of secretary of freedmen's work.

10:5—Address, "Mission Work in the Black Belt;" Mrs. Tillie Scott Johnson, Alabama.

10:25—Report discussed.

10:35—Question box

10:50—Report of committees—nomination, place of meeting, &c.

11:00—Business; election of officers, members of Board, &c.

THURSDAY, 1:45 P. M.

Bible reading, "Will the Heathen be Saved without the Gospel?" Mrs. Frank Getty, Philadelphia.

2:00—Minutes.

2:5—Report, committee on memorials.

2:20—Open Parliament: (a) What more should we as women do to retain the young men in the Church? (b) Do modern notions of culture hinder the fulfilment of the Church's mission? (c) What are the specially encouraging signs of the times for prosecuting mission work?

2:55—Waitsburg Academy;

Miss Ina L. Robertson, Waitsburg, Wash.;

Mrs. Jennie Logue Campbell, Monmouth.

3:15—Business.

4:30—Visit Tabernacle Institutional Church.

THURSDAY, 7:45 P. M.

Season of prayer and praise; minutes.

8:5—Paper, "In the Shadow of Islam;' Mrs. J. Kelly Giffen, Tanta, Egypt.

8:20—Report of committee on resolutions.

8:35—Address, "The Work now before Us;" Mrs. H. C. Campbell, Allegheny.

8:50—Consecration service.

Benefits Derived from Entertaining the Annual Meeting.

DEAR MAGAZINE:—For the encouragement of those presbyterials or congregations which are inviting the W. G. M. S. to meet with them in 1896; to let the truth be known of what was accomplished by one isolated, though strong, loyal and wide-awake congregation, and to pay a debt of gratitude that has been a living consciousness for some time—a debt, both for the pleasure of having the Annual Meeting at all, and for the benefits received from it, and also for the many kind things that were said to us, and have since been said for us, by those who were our guests, we ask a little space upon your pages.

We believe there are many places that desire to have the same, with all its pleasures, benefits and compliments for themselves, but the idea of creditably caring for so large and so honorable a body of women as compose our General Society, with its board, committees and delegates, is too appalling to be entertained. Or should the more eager and active leaders do this, they are frightened by the inertia with which their people recieve it. Let me say to any such discouraged ones, that these non-excitable women are the very ones who will cause every appointment of their homes to bend to the best possible care of "expected company." They will entertain most beautifully and with ease and grace, and will be those of whom you will afterwards be most proud.

For every woman there is no stimulant like that of visits in anticipation, to awaken her to a sense of home duty. It is no story simply for effect, when I say that Princeton strawberries were canned in May, 1893, for the meeting in May, 1894; and so on, throughout the year, it was a pleasing thought in the minds of our good house-wives to save of the best of everything "for the Meeting." Indeed, it grew to be a joke amongst us that everything was done with that coming event in mind.

This had its effect, in many ways, for our good. We knew we must work shoulder to shoulder, for we had no other congregations to help us. Then too the ambition grew that the meeting would find us intelligent entertainers; not only to appreciate the papers presented, but to be interested witnesses of the business matters, and to learn all we could of those who would compose our meeting, and their respective connections with former meetings, if any. All this developed many of our women who were comparatively quiet, into wide-awake-efficient workers. Oh, we feel so rich in good helpful women since the women's convention!

That other matter—fear of the convention, and of one's own ability to do the right or the expected. We would like to answer out of our experience. This fear is also a natural stimulant to the feminine mind, and so necessary that we will often make a feint of fear, if we are expecting a mother or sister or daughter to visit us. It is this that makes us scrub our cellar steps, clean yards and white-wash fences then, and do an endless number of things that we really want done anyway and enjoy intensely when done. But we use the idea for a stimulant. Why, it was said to me, once, by a person outside our congregation, that "the coming of the United Presbyterian Assembly in 1890 was the grandest thing that ever happened to this town. Everybody cleaned up and the city authorities cleaned the streets. There was never known such a time for it in the history of Princeton. The sanitary effect of the Assembly was enough aside from everything else, to pay for all the trouble." Coming so soon after the Assembly, the W. G. M. S. did not make that difference so perceptble, although it was no

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failure, even in this particular.

Then, does not everybody know that the greater women really are, the more common sense they possess? Not taking one iota from the idea of the greatness of the convention women, we must say so large a body of sympathetic, common—sensible women seldom visit one place together. This is said of all. Today every woman who entertained will tell you that she had the privilege of keeping the very best ladies in the convention. Over and over have I, as a member of the Executive committee been thanked by these grateful hostesses for sending to them the very ones we did; those outside our congregation, but, having delegates to entertain, not failing to come under the list. Now that a large part of a year has past we feel justified in making a few statements and calling them *results* of the Convention.

Our ladies feel that they have received a new interest in every department of our mission work. We *know personally* members of the Women's Board and of the MAGAZINE Committee, leaders in the work in which we are engaged. We realize, as never before, the vastness and importance of the work undertaken—the great number of ladies and of societies engaged as we are. We have met and formed friendships with many noble representatives from all parts of our beloved church (a fact held dear to a people isolated as we are.) We are lifted up in the estimation of our sister churches in Princeton, and thus our views of life in general are broadened.

The old workers among us do not feel that any pulling process is necessary now to move along; our whole band of women are walking abreast. There is so much more regard for and practice of parliamentary rules in our government. Indeed we have naturally fallen into this way for a custom, and any breach is noticeable whether corrected or not.

I have never heard anyone say she regretted the convention came. Very many say that they wish we might expect it again some time. One dear old lady still persists in wishing it had come back here in 1895. The most conservative of our people say it was a good thing for us all that it came. Even the gentlemen think they enjoyed it more than they did the General Assembly, and that means a great deal, as you would know if you had heard the mentions of that occasion before this was thought of.

Princeton congregation entertained the W. G. M. S. almost single handed, and did not, at any time, feel it to be a burden. Of course the community helped us, but we are 15 miles from the nearest United Presbyterian church. Not a ripple of displeasure remains, to my knowledge, among our sisters over any of the little vexations that almost always spice the monotony of uniform good nature during preparations for a meeting of this kind.

Another precious memory of the convention lies in this: the great kindness of heart and the grateful spirit shown us by our visitors. Every one likes to be appreciated, and somehow the women left us with the feeling that we had really done a handsome thing. We had only hoped, before they came, to do everything right and without mistake—they made us feel we had excelled.

I sincerely hope no church community will fail, because of these objections I have mentioned, to sometime enjoy the great blessing of entertaining a W. G. M. S. convention, and even the isolated congregations need not go without. Be sure, Princeton will always vote for ANNUAL CONVENTIONS.

MRS. A. M. CAMPBELL.

Benefits Derived From Attending the Annual Meeting.

MRS. EMMA M'DONALD.

The question is often asked, "What benefits are derived from our sending a

delegate to the Annual Meeting?" In giving an answer to this question, we will suppose that each auxiliary sends a delegate, who goes with an earnest, anxious desire to be benefitted herself, and also to benefit the auxiliary on her return; and that the auxiliary goes before the Father, pleading for an outpouring of the Spirit upon the meeting, and a blessing upon their representative. If this be done, the good accomplished cannot be estimated.

The first and greatest benefit derived, is a spiritual one. When we come in contact with our leaders, whose lives are so closely allied to the great Leader, and with our missionaries, who have laid all on the altar of Christ, whose spirit so thoroughly fills their hearts, we are brought closer to Him, and our own hearts are filled with the spirit of the Master.

Love was the predominant characteristic of His life, and if we have His spirit our hearts will be filled with more love to Him, to our brothers and sisters in Christ, and to the millions who know nothing of His great love for them. This love in our hearts creates a greater desire to work for the salvation of the lost.

These meetings benefit us intellectually. We are brought into closer contact with, and hence acquire a greater knowledge of, our work as a denomination, and a broader acquaintance with the workers. The interchange of ideas, giving attention to the expressions of those who have given so much careful thought to the work, produces a wider field for investigation and study, and broadens and elevates the mind.

Those who have become discouraged are often greatly helped by the experiences of those who have passed through similar trials. Inexperienced ones, seeking for assistance, find it in plans suggested by older workers.

Such meetings furnish great impetus to the work, but this is soon practically lost, unless the grand purposes formed are put into action.

Let us pray, dear sisters, that all present at our coming annual meeting, may see duty and privilege in new light, and, on returning to their homes, will move forward in the path of duty, while the vision is clear. God grant that the spirit may be present in great power and all may feel His holy presence.—*Missionary Record.*

Hints For Annual Meeting.

1. Secure an audience from the vicinage.

The Woman's Foreign Missionary Board of Boston, one of three which are auxiliary to the American Board, convened in Montclair, N. J., in November last. Their delegates held business sessions all day Tuesday, and through the two days following open meetings were conducted in a church which seats 1200. By Wednesday afternoon there were but few empty seats. In the evening there were *none.* At opening prayer-meeting on Thursday morning, though the first snowstorm of the season had surprised the town, there were 600 or 700 ladies present. All delegates were offered entertainment in the homes of Montclair. What was the secret of such an enthusiastic reception and such large audiences from the vicinity? *For six weeks previous to the meeting* the local press had been printing accounts of the work of that Woman's Board, carefully prepared by its friends.

2. If you are detained from the meeting and your report must be read by another, it will be a great advantage to send it type-written.

3. A certain annual meeting was pronounced "a failure" because the opening prayer-meeting was not in good hands. The leader lacked enthusiasm and her voice was insufficient. An eye-witness said of the meeting at Scranton, Pa., last

year, that it was a great success because a good start was made with prayer-meeting in the hands of the right woman and held the night before.

4. Do not leave the music to take care of itself. Have a strong music committee and secure inspiring *tunes* as well.

5. The programme committee in a city distant from the place of meeting cannot do its work with full success without correspondence with local workers. Without their co-operation, how can a Children's or Young People's Hour be arranged?

6. Whispering in meetings is a vice. —*Woman's Work for Woman.*

Q. What is the best way to get money to defray the expenses of delegates to the annual meeting?

A. Some have 15 cents dues each month instead of 10 cents, and this and extra 5 cents makes a contingent fund from which all expenses for delegates, or anything else, are paid. At the close of the year, the amount left in the contingent fund is turned over as a free-will offering. Some societies let the delegates pay their own way.

Q. Why are auxiliaries requested to send delegates to the annual meeting?

A. It takes delegates to constitute an annual meeting. This is the only chance the board has to meet the actual workers face to face and find out the best plans of carrying on the work. We all know that matters can be talked about with more satisfaction than they can be discussed in writing.

Q. Is it a good thing for Presbyterial societies to send delegates to the annual meeting?

A. When the distance is very great, it is sometimes deemed wise to have representatives from a Presbytery rather than from each auxiliary in that Presbytery.

Q. What are the duties of a Presbyterial delegate on her return?

A. Just as the delegate from an auxiliary is expected to make the best possible report to the members of her society, so each Presbyterial delegate should strive to visit as many societies in her Presbytery as she can, and report to them special items.

Q. What are the benefits derived from the annual meetings?

A. The board meets the workers, finds out their successes and their failures, the new plans needed.

The society where the meeting is held has much hard work, but is rewarded by the increased interest of its members, and by gaining some new ones.

The delegates have perplexities solved, doubts removed, hopes strengthened, new plans suggested; their spiritual strength is quickened by joining others in communion with the Father.

Societies are benefitted by getting reports from their delegates who have listened to the exercises, having their needs in view. They are helped by the renewed zeal of these delegates. Many a bit of new work undertaken is the result of the inspiration gained at such meetings.—*Missionary Record.*

WOMAN'S COLUMN ON GIVING.

SELECTIONS BY THANK-OFFERING COMMITTEE.

Consecrated Needlework.

"God's tabernacle. by His pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid!

Yours is the very skill for which I call;
So bring your cunning needlework; though small
Your gifts may seem, the Lord hath need of all!

O Christian women, for the temples set
Throughout earth's desert lands, do you forget
The sanctuary curtains need your broidery yet?"

God Not Dependent Upon Us.

God is not dependent on us for the

support of his poor. He could have so diffused the gifts of his providence as to have had no poor. Or, he could so have fitted our frames to the world, and the world to them, that all the elements of human life and comfort would have been as abundant and free as air and water; so that, like the lilies of the field, the whole human race might meet every want without toil or spinning. And he might have published his gospel to every creature without our aid. He might have made his angels, in another sense, "ministering spirits, sent forth to minister to the heirs of salvation." Or, he might have written out the whole on the face of the heavens, and made them in a higher sense "declare the glory of God;" and made it in a higher sense true that "their line is gone out through all the earth." He does not ask us to do this work or that because of any dependence on us. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee, for the world is mine and the fullness thereof."

Both Riches And Honor Come Of Thee.

We have no right to look on money as our absolute property. On nearly every coin in your possession you may read the motto, "In God we Trust." Every coin is yours as the gift of God; as much so as if He had literally placed it on your open palm, saying, "Take this, my child, with your Father's love." The reasonableness of this is evident if we remember that all things owe their existence to the makership of God. "All that is in the heaven and in the earth is Thine." "Thou hast created all things; for Thy pleasure they are and were created." "Both riches and honor come of Thee." And David was amply justified when, as the spokes man of his people, who had just made a marvellous offering for the house of the Lord, he said, "Of Thine own have we given Thee."

Lessons But Half-Learned.

The lesson which Christians have scarcely half-learned, but which they need to learn wholly and by heart, is the consecration of money. Consecration is the only salt that can season prosperity, and make it wholesome. The Lord's money, like the Lord's manna, spoils when too much of it is hoarded away, or appropriated to selfish purposes, and breeds ruin and death. In the love, mere possession or abuse of money, lies its curse; in its consecration lies its blessing. It is all very well for one to have money; but if money have him, the case is altogether different. A dollar in the hand, or in the pocket, may be a good thing, but a dollar in the eye or heart is very dangerous. Abraham was, doubtless, as rich as Dives, but he was also rich towards God. He possessed riches, and was not possessed by them.

JUNIOR MISSIONARY SOCIETIES.

For about twenty years the women of our church have been endeavoring to train the children in an organized way for the responsibilities of Christian service. The work has been carried on with varying degrees of success under the name of mission bands, until the year 1892, when it was felt that the relation of the Junior societies to the Senior societies should be more clearly defined and an effort made to enlarge and strengthen the work.

At the Woman's General Missionary Convention, held in Philadelphia, 1892, a plan of Junior work was presented and adopted. (See annual report July Magazine 1892, page 407.) According to this plan the term "mission band" is not now recognized, but the name Junior Missionary society is used as a title, to in-

clude all the organizations of young people in a congregation, such as Young Ladies, King's Daughters, Boys' Brigades, Willing Workers &c. The society is placed under the immediate supervision of the Women's Missionary society, which annually elects a superintendent, whose duty it is to take charge of the Junior work, and who shall appoint as many assistants as necessary. The society should be graded into divisions, according to age, the young ladies forming the advance division, while the youngest division is composed of all children under five years, who shall be enrolled at 25 cents per year, but not considered active members, and known as the Cradle Roll.

Each division should have a name and motto of its own, and placed under a leader appointed by the superintendent. All the divison, except Young Ladies and Boys' Brigades, should meet at the same time and place monthly, semi-monthly or weekly, while division meetings may be arranged for at any convenient time between regular meetings. Each division of the society should have officers of its own; the treasurer should keep a careful record of pledges and offerings of the MEMBERS of the division, while the contributions of all the divisions shall be placed in the hands of a general treasurer, whose duty it shall be to keep an account of all monies contributed by the different divisions and disburse the same according to the direction of the society, through the presbyterial treasurer.

One source of revenue, which provides for the support of the society, and which commends itself to all who are interested in the training of the young people, is the honorary membership fee, at fifty cents or one dollar a year. A standing committee to secure honorary members should be appointed in each society, and in this way establish a fund which shall provide literature and all needful for the advancement of the work of the society.

For further particulars, see the Junior constitution, which can be secured from the Literature secretary of your presbyterial, or from Mrs. E. J. McPherson, 409 Morewood ave., Pittsburg, Pa.

This Junior department is, according to this plan, under the care of a general secretary in the Women's Board and a Junior secretary in each presbyterial. The superintendent of the Junior work in each congregation makes an annual report to the Women's Missionary society and to the presbyterial Junior secretary, and the presbyterial secretary to the general secretary, who reports to the W. G. M. S.

It is the duty of these officers to care for the interests of our W. G. M. S. among the young people and, ever watch for opportunities to enlist the young life of the church in mission work.

We have thus briefly, and we hope clearly, outlined the system, which has been adopted for the regulation of the Junior activities of our church, and without presenting the many reasons why this branch of our organized work should be carefully nurtured, we would earnestly urge the women of our church to see to it that in this day of great activities this very important work of training the children for the Master's use receive its due share of your love and help.

The Junior missionary organization includes many lines of effort, while mission work is emphasized as being the very essence of Christianity, and as being the means of enabling the rising generation to realize its true relation to the Kingdom of righteousness, while the church rejoices in the new life and energy born of the intelligent zeal of its Juniors.

In response to many inquiries as to the difference between Junior *Unions* and Junior *Missionary* societies, we would explain, briefly, that the difference is mainly in the *control* of the work rather

than *methods*. The J. U. are auxiliary to to O. Y. P. C. U., and subject to the session of the congregation. The J. M. S. is auxiliary to the W. G. M. S., and under the supervision of the faithful women of our churches. The J. U. *contribute* to any of the boards of the church, while J. M. S. is trained to systematic beneficence by giving pledged support to our Women's Board for the women and children in the missions under its care.

As to methods both organizations follow very much the same course of training;—Bible lessons, prayer service and general committee work forming the leading features of the exercises.

The J. M. S. endeavors to produce well rounded Christian characters, by making mission work and the command for it the center from which radiates all lines of consecrated effort. Special training is therefore given in the history and present condition of countries and nations that are without the gospel light.

Shall we not, as Mary of old, sit at the Master's feet and learn of him so that we may be found more faithful in giving encouragement and assistance in the Junior missionary work of our different congregations, realizing as we should that it is one of the powerful factors in hastening this kingdom, and in putting to flight all forms of wrong doing? M. M. H.

Missionary Correspondence

INDIA.

IN CAMP, MALUMEL, Jan. 21, 1895.

MY DEAR SISTERS: I am spending my first season in camp, and I feel sometimes as if I were all eyes and ears and still have not enough to take in all the strange sights and sounds. I have not become used to being a first-class show myself, and it makes me nervous for a crowd of men, women, boys, girls and babies—yes, babies, for every little girl nearly has a baby astride her hip—to surround us and look us over from head to foot, making very personal remarks about our appearance.

When we were moving the last time there were about 150 people around watching us load up. As the camels were being loaded as quickly as possible, which is a slow process at best, one that was just laden with beds, chairs and baskets, and on top a bath tub, on being untied, jumped up with a jerk that sent the tub over on its neck. Frightened at the noise, it flew around like a crazy thing, jumping and shaking and trying to throw its load. It came toward the crowd, and such a scattering as there was! I was trying to study, and looked up, on hearing the noise, to see Mr. Lytle running with his bicycle to a safe place. Mrs. Lytle, Gracie and Miss White sought refuge behind the cart, and I thought it best to see what I could do on a run. The horses became frightened, and the cow getting loose did her part in the performance. But in a short time all was quiet, and the crowd surrounded us again.

It is hard to talk to the women who come on moving days, as so many things attract their attention. The other day we were in the house of a woman who had come out from the Mohammedans and confessed Christ. The room was about eight feet square, and the bed on which we sat took up about half of it. Besides the woman and her little girl, there were as many women and girls as could possibly crowd in. The door was full and many outside. The woman answer-

ed some questions, but the little girl—a pretty little thing—might have put many a little girl to shame in the home land by what she knew about Christ and the Bible. We had only been in the room a short time when a woman, putting in her head, said: "Come outside; the whole world is outside."

The thought came to me how true it was. One Christian family only in the village, and the whole village on the outside. But we have great faith that the little leaven will leaven the whole. The women are much more ignorant than the men, for the religions of this country teach that the woman is saved through the man and really has no soul of her own. They do not know how to take care of their children, babies with the dirt so thick on their faces that you can scarcely see the skin, and flies sticking on their poor little eyes! Is it any wonder that in every place you go you see people who are blind or only have one eye? Miss White believes that cleanliness is a good beginning for godliness, so she teaches them about that. For myself, I would like to give every baby in our district one good bath, and teach the mothers how to do it, for it makes me sad to see the little things so miserable.

The girls and boys in the villages are learning, and it is a pleasure to teach them. When we see a girl, who has been taught in our school for girls in Sialkot, in her own village, we realize how much work is being done there, for the contrast is great.

I wish some of you could have been with us when we last visited the women. We walked through a crooked, narrow lane, very muddy and dirty, until we came to a door. On entering we found ourselves in something like a long narrow open-air hall, with quite a number of houses on either side. A few steps inside the door a donkey was tied, and as we entered it made its salaam to us both loud and long. Then two calves bawled their welcome. Picking our steps carefully we came to where a bed had been placed for us to sit on. The woman and girls gathered around, with quite a number of men and boys in the background. There were children with dirty faces and sore eyes, a blind boy and a little crazy girl, women with rings in their ears and noses, and men with clothes that showed signs of frequent contact with mother earth. But they were all anxious to learn about Christ and the way of salvation. After asking quite a number of them questions about what they had been learning, and a short talk by Miss White, they wanted to sing. We sang the psalms in their language and to their tunes, with a man beating time on an instrument something like half of a drum; and although to our ears there were many discords, still I felt that sweeter music never ascended to our Father above who looks not on the outward appearance, but on the heart. My prayer as we rose to go was that I might have many years to work for and with these people. Your sister,

MARY A. LAWRENCE.

BHERA.

DEAR FRIENDS: It may be of interest to you to know something about our work in this city, which was at one time a famous haunt of decoits, but is now a flourishing town of 18,000 inhabitants and the headquarters of a large Tahsil, or county, in Shahpur district. Although removed from great centers of civilization, and only lately connected by railroad to such places, it has done more for the Panjab by sending men to England for education, in law, medicine, engineering and art than any city of its size and circumstances in the Panjab.

However, with all this light and activity the people are very conservative

and bigoted. Mission work began here in 1884 by Rev. T. L. Scott, who sent workers here and built a church in the city in 1890. The same year I was appointed to Jhelum, and opened a small dispensary in the side room of the church under the supervision of an European trained midwife.

In 1892 the English government abolished the city distillery, which was adjoining our church, and after much opposition I got the place on a nominal rent of $3 a year, fitted it up and removed our dispensary into it, and we were getting along very nicely when the flood of 1893 washed away our building, burying almost everything—*a great punishment*, thought our enemies, who were, however, greatly surprised to see us open work again a few days afterwards, in the side rooms of our church, which being a brick building had withstood the flood.

We are now preparing to build a new dispensary on the old site, and hope to begin work very soon.

Till this year Bhera was considered a part of Jhelum mission district, although eighty miles away from it; but now Rev. G. L. Thakar Das (*one of our own mission boys*) has been sent here in full charge. Among native Christians he is the most capable man in the Punjab, and we hope to see good results of his labor here. His wife is a grand-daughter of the famous martyr, Wilayat All (of the Baptist mission, Dehlie), who gave his life for the Cross in May, 1857. I was only a little over 5 then, but remember very well my mother telling us about this good man, and I cried and said: "Why did not somebody kill those naughty men." Some day I will give you a brief sketch of this martyr's life and death. Another of his grand-daughters is married to a native pastor at Gurdaspur, and is helping Miss Campbell in the Girls' School at Sialkot and is a valuable worker.

Bhera is a hard field in many respects, but the gospel plough is at work and the seed being sown, and we have the promise of an abundant harvest some day.

S. E. JOHNSON, M. D.

EGYPT—ON THE IBIS.

Though we enjoyed what many would regard a great privilege of spending our Christmas holidays at Assouan, with its soft summer air, yet the holidays did not have all the merriment that is implied in the word.

We arrived two or three days before Christmas with two invalids on board—Mr. Herman Strang, suffering from lung trouble, and Mrs. Nichol, down with typhoid fever. Mr. Strang and son remained with us till the second day of them new year, when they went into camp for the winter, on the desert just outside of Assouan. When Mrs. Nichol's fever had run its course in twenty-one days, she began to improve, and soon all danger had passed. The doctor would not permit the boat to move until he was ready to dismiss the case; so when she was able to be left we started down the river by steamer, visiting towns and villages as we could. The steamers going down river three times a week gave us time to visit places between them, and if we had an extra day we went on to the next village by small boat or on donkeys. In this way the places between Assouan and Keneh were visited.

The Ibis left Assouan just a month from the day she anchored there. Mr. and Mrs. Nichol got off at Luxor, and she came on and overtook us at Keneh. We were glad to get back home to the boat. Mr. Ashenhurst had been off seventeen days and I ten days. We were

hospitably received by the people, and everything that could be done by them was done for our comfort and happiness. We were encouraged by seeing signs of spiritual growth in most of the places visited. Especially among the women, the interest is greater than in other years, and in at least one town there is a manifest awakening among them, which has affected the women of the wealthiest families of the town. Doors are opened among them through which, two years ago, we had little hope of seeing an entrance.

The delay in Assouan prevented our visiting many places above Assiout that we had hoped and planned to visit. It was hard to pass by them, but the meeting of Presbytery required us to move on. We felt the disappointment more, as we are soon to leave the country, and know not if we shall ever see the people again.

When the meetings of Presbytery and Association are over, we shall float down the river, visiting as many of the places as we can, bidding our friends farewell, and then set sail on some larger craft than the *Ibis*, and after a certain period of seasickness, more or less severe, arrive, if all is well, in the land we all love, to meet, by firesides that have been kept long in loving remembrance, the friends at home.

Yours truly,
ADELLA BROWN ASHENHURST.

FOREIGN NEWS BUDGET.

MARY B. REID.

Tanta.

DEAR FRIENDS:—'Tis Wednesday evening, and I am just home from prayer-meeting. We have meetings Wednesdays and Saturdays each week, and considering the smallness of our congregation, we consider the attendance very good indeed. To-night there were twenty-eight persons present, including the leader—just about double our membership. Of these twenty-eight three were Muslims, two of whom had never before been to our meetings. May God bless the words spoken, and may His spirit lead these men on to know Him as their Father and Christ as their Saviour.

Dr. Harvey spent a Sabbath with us a few weeks ago. His presence and his sermons gave our people great pleasure.

The Presbytery of Egypt is now in session in Suft El Lebn. Association will meet next week in Assiout.

These meetings have of course taken the gentlemen all away from home. So you can think of your American sisters in Egypt as a lonely company these days. Very truly

GRACE HENDERSON GIFFEN.

Alexandria.

Two communications have been compiled iu report from this station. Mrs. C. A. Ewing writes:

The most noticable feature of the month has been the utter absence of rain. The natives say that this forebodes an unhealthy year, and there has certainly been an unusual amount of sickness during the first month of 1895. Some of the illnesses of our people have been of a serious nature, others slight influenza.

In spiritual things marked changes have taken place in our congregation during the past few years. Formerly there was not an infant baptism recorded; now there are several every year, and, strange to say, these children seem to have survived the trying stages of infancy better than some others.

A touching incident occurred the first Sabbath of this month in the baptism of two children, one of which died a few hours afterwards. The mother, in an almost dying condition with pneumonia, had been taken to a hospital. The circumstances were trying to the young father, as he presented the little one, only a few days old, to the Lord. After the services he visited the hospital, and came away feeling that his wife would die before night. The next morning, however, she was reported better; continued to improve and is now in her own home again. We are most thankful for this recovery, as it is difficult for our young men to secure suitable wives, and this one is an especially nice woman.

The schools just now are especially encouraging—all quite full. Many of the pupils in the boys school are young men in stature. Miss McDowell is proud of the bright, interesting girls in her school, who are eager to learn.

It is wonderful how quickly the new girls adapt themselves to school ways. Many of them come from homes of poverty, where comfort is unknown. If the people at home could look in upon our schools and see the earnest efforts to gain knowledge, they would conclude that many were being fitted for efficient work and future usefulness.

Miss Brown very much enjoys her work. Little by little she advances beyond the routine marked out for her. At present she has a class in elocution and drawing.

Before the holidays closed the teachers and pupils of the girls school gave us a little exhibition. The rooms were made gorgeous with decorations and branches from the pepper trees of Ramleh. The dark green leaves and slender branches, thickly set with red berries, drooped gracefully everywhere. This was the order of exercises: Prayer; a psalm in Arabic; an anthem in English, and later a Christmas carol. All were well sung. Then came Bible recitations, prophecies from the Old Testament,

and selections concerning their fulfilment from the New Testament, each girl reciting a few verses giving chapter and book. It was most tnteresting and gratifying, and proved that our native teachers are doing their work faithfully and well.

Dr. Ewing and an elder spent a recent Sabbath at Damanhoor, dispensing the sacrament. This place is an hour south of Alexandria by railroad, and we have the nucleus of a congregation here, an evangelist holding the usual services. Many of our people are scattered through the Delta, and on sacramental occasions they all try to avail themselves of the privileges. On this occasion twenty-four men and twenty-five women were present and six new members were received.

In writing of the work at Mansourah Miss Minnehaha Finney says:

My knowledge does not go much beyond the school. I long to be able to do my full share. At p resent I teach English an hour each day. The school work sometimes seems slow and uninteresting, but at the same time it is the surest and most thorough way of teaching the gospel. I much admired the spirit which one of the teachers manifested the other day. We were speaking of a couple of new girls, Moslems, who had just entered the school. "Yes," she said, "they have come to learn about Christ." "Have they really come for that purpose?" I asked. "O, no; but that is the first thing we teach them. Bible instruction is an important element in all of our school work."

At present there is an enrollment of eighty in the girls school, and one hundred and five in the boys."

From Assiout Mrs. Hart writes:

Since it is natural for us to speak or write of our personal interest, I turn again to the subject of schools, or rather just now to vacation. Instead of over 300 boys about the building there are only eight or nine, and of girls we have only three little ones. The others have all gone to their homes in the different villages to have a good time with their friends during the two weeks' vacation. Those in charge here are busy with grade papers, statistics and accounts, in the hope of opening square with the New Year. The examinations in all the schools were very satisfactory. To hear the recitations, and see the week day and Sabbath day advantages which are being enjoyed here by the boys and girls, is something to be thankful for. A young man of the town remarked to me to-day that it "seemed but a short time since it was hardly safe for a Protestant to walk the streets of Assiout; and to attend a Protestant school was to be persecuted, and now there are schools for all who will attend."

The closing exercises of the Boarding schools were all very nice. The girls had the forenoon, and the boys the evening, to show off their attainments in the way of songs, declamations, essays and class recitations in Arabic, English and French, The chapel each time was crowded with attentive listeners. The sewing and fancy work of the girls was displayed in one of the recitation rooms, also specimens of penmanship. Much praise was given as friends and well wishers examined the work, and many made purchases of it.

This being the week of prayer, we have services every night in the church, as you have at home; and, happy thought, we seem almost to meet as we come to *our one Father*, even though land and sea divide us.

I am glad to say that all at t..is station are well.

Reports have come to us of the severe illness of Mrs. Nichol from typhoid fever, but latest word from Luxor gives cheering word of convalescence.

From Sialkot, India, January 22, Miss Mary Martin writes:

We have been having considerable rain lately, which has interfered more or less with the movements of those of us who are dwellers in tents these days. We have been waiting to get out again the last two days, but it has been too wet. We hope to get out without fail tomorrow.

This afternoon we drove out to a couple of villages, which are not far away. In one of them we had a very pleasant visit in a Hindoo house. The women listened very attentively, and some men who were standing back by the wall were also very quiet. How often I feel tempted to despair of being able to make them realize the utter futility of any good works they may perform! Today, trying to make this point p ain, I said, refering to an old woman sitting by: "That woman has become very old, can she by any power of her own make herself young again?" One woman said, "No when grain has become ripe, no matter how much water you may put on, you cannot make it green again," thus showing she had caught the idea that we of ourselves can do nothing to cleanse ourselves from sin and save ourselves. Yet after I had made it just as plain and forcible as I could, this same woman said, "Yes, those who do good will gain heaven; those who do evil will go to hell."

Truly in our village work it is precept upon precept, precept upon precept, here a little and there a little, and only in this way can we get them to grasp anything of the way of life.

Miss Josephine White tells of the camp work at Bann, Sialkot district, dated January 7, 1895:

Mr. and Mrs. Lytle and Grace, and Miss Lawrence and I are in camp at Bann now. We are enjoying our district work. There are not many Christians here, but we are glad to find among those that are here a desire to learn and the ability to remember what they are taught. Isar Das, the catechist of this place, seems to be doing good work, but the evening service Saturday (or rather night service for it did not begin until nearly 9 o'clock, being so late before the poor people can get the evening meal over and be ready for a service), Isar Das was asked to question the people from a book of questions and answers, which has been prepared for the use of native Christians in the Punjab. He arose and began asking in order the questions of one chapter after another, without referring to the book. As it grew late he began asking only the more important questions. The answers were also well given.

After the service last evening an old man, with anything but a promising look, was asked to tell a Bible story. He was a strange looking object sitting there on the floor muffled up in several yards of coarse cotton cloth. He began the story of Joseph. I did enjoy hearing that man, who had never had a chance to learn to read, and does not know even the letters of any alphabet, in his quains Eastern manner tell the whole of that story, and tell it well.

We know the friends of Miss Mary Campbell will enjoy hearing of her, so we cull briefly from a recent letter, which says:

I realize every hour that I am back again in dear old India. Letters in Bombay informed me that I was put in charge of our Girl's Training School. I cannot help sometimes thinking of the dear village women I loved so well. I was just enough of a gypsy to enjoy the freedom of camp life, and now I feel a little bit like a prisoner shut up in the

school room; but this does not keep me from being much interested in my sixty-four girls, and busy I am from 7 o'clock in the morning till 9 at night.

At present we have a good matron, Mrs. Hagg, wife of one of the native ministers, and possibly we may be able to secure his help too in the school. By and by we are hoping to introduce a higher grade of studies, so that we may get the native ministers to send their daughters to us, as well as other natives who can afford to pay. We have fine buildings, and could very nicely arrange to have other departments just as they have in Egypt.

A paragraph is given concerning Dr. Platter, the new doctor, who is learning the Urdu quite rapidly and with good accent. Though studying the language she spends part of each day in the hospital, and is getting hold of the work in a strange land.

Mrs. Vina Morrison writes from Rawal Pindi:

It is some time since you have heard from Rawal Pindi, and I think you may be interested to read a short report from this station.

Although the congregation is small, there is usually an audience of thirty or forty at the evening service on Sabbath; and very often some passers-by come in to listen. Mr. Morrison preaches once every Sabbath. A bible class Sabbath morning and prayer meeting Wednesday evening are the regular services held in the church.

After the morning bible class a Sabbath-school is held in the mission school for heathen boys. This has been started this year. The attendance is not large as yet though. The boys seem interested and anxious to learn. They like the Bhajans (psalms in Panjabi set to native tunes,) and are learning to sing them with a relish and a vim.

I have been attending a Sabbath-school in one of the Girls' schools in the city. Two Sabbath schools have been started in the Girls' schools this year. Up to May 1 but two Girls' schools were held in the city. A new one just started numbers about 100 scholars and seems prospering.

We tried to start a Women's Missionary society among the women of the congregation, but they were so backward about taking part that it resulted in a women's weekly prayer-meeting, which is held in turn at the houses of the different members.

The people are very careless, and if we go away they will not attend the meeting. If a lady missionary were here the prayer-meeting and Sabbath-schools would not need to be stopped.

A new college class has just been started, and Mr. Morrison's time is pretty well taken up in the school for the six days of the week. He has given some lectures with the magic lantern, which seem to do good.

Occasionally he has had inquirers from among the school boys to visit with him. Last week he took a short trip into the district to visit the two out stations, where the work seems to be going on well. Several other places would be excellent centers if only we had workers to put into them.

May these little glimpses of the life and every day work of those who are laboring in our foreign fields create a stronger sympathy in the hearts of the women at home, both for the work and the workers, and together we shall reap the reward of those who send, and those who carry, the gospel to the perishing heathen.

LETTER FROM INDIA.

CAMP NAINE DE KOT, Jan. 24, 1895.

DEAR FRIENDS:

IT is my turn to write to the Magazine this month, and there are really so many things that I would like to talk to you about I hardly know where to begin, and you may think before you read the "finis" that I do not know where to stop. In the first place I do want to say to the dear sisters in whose care is the Magazine, that we do so much appreciate this precious little periodical. It is so bright and interesting, so newsy and fresh, so full of that which is helpful and inspiring to best efforts, that I am sure I do not know how we could do without it. I often find myself saying on foreign mail day, upon the discovery that it is not among the papers, "Oh, dear! I thought that this was the day for the Magazine to come." I am sure that the Magazine Committee have every encouragement and reason to be thankful in the great success of their periodical. One of the late numbers, containing so much about the grand, patient work of our laborers among the freedmen, was especially interesting and helpful, and to us it was especially timely. We were wishing to make this a special subject in our Presbyterial Missionary society this spring, and so this has just come in time. It was so full, too, and the little incidents related will make it especially interesting to and easily grasped by our women.

As I was attempting to translate some parts of those articles in the Magazine for the women of our own local society this month, I was impressed very much with the fact that it is the relation that fixes the value and necessity of a thing. The statement concerning the poverty of these people, their homes which "beggar description," and their low wages—only a dollar a day for the men and twenty-five cents a day for the women—does not seem such a very hard lot compared with five cents a day for men, and that taken in grain, old clothes, etc. It reminded me of the saying that "civilization is the process of multiplying wants." Yet their poverty I am sure is real and distressing. In the poverty of this country there is no feeling of shame, which is truly one of the bitterest stings in the countries of higher civilization.

I have just been reading an article by Maud Ballington Booth on slum work and the poverty and distress of tenementers. This people could understand that poverty, but not the dreadful social condition. When one looks at the wonderful sacrifice made by the slum sisters in living among them in their horrible degradation, with their ears at all times filled with the curses of drunken men, the ribald songs and jests and the hollow laugh of women lost to all decency, the distressed cries of the children, beaten by enraged parents or helplessly left in their hunger while the vain search is made for the where withal to better their condition—when one thinks of all this sacrifice coming from people of equal refinement with ourselves, then one truly sees the spirit of Him who for our sakes became poor that we through His poverty might be made rich. It makes our so called sacrifices seem no sacrifice at all. Truly, if we looked more steadfastly on the sacrifices of others, most of all to that unsurpassed sacrifice for us, we would catch more of the real Christ-spirit, which is essentially the spirit of sacrifice,—yea, self abnegation. Then, think you we would say within ourselves when the appeal of the Macedonian sounds in our ears, "Oh, I cannot go—I never could think of going so far from home;" or, "I am sure I cannot think of being a missionary while that means that one must cross the sea;" or, "there are plenty of heathen at home;" or, "I will endeavor to raise up my sons to be missionaries;" or any of the many other *excuses*, I fear we must say, that are so often heard at home, I do certainly think that it is an error of common church ethics that candidates for admission into our churches are not given to understand as plainly that they are expected to conform their lives with this great underlying principle of the Gospel, as that they should outwardly conform with all those lesser commandments.

There is one church that carries this out. We see the result in the missionary church, we might almost say, of our times—the Moravian church, between the missionary efforts of which and those of other churches there is literally no comparison! Missions are considered quite too much of a side issue,—a part along with the socials and the benevolent work to be left to the committees and the women's societies. It must be taken up as *the* work of the church, and the acknowledged reason for her existence, before the spirit of the Master will be bright within her. I am very glad to note in the last Christian Union *Herald* the movement by the students of the Xenia seminary, requesting specific daily instruction in the history of missions etc., urging that the burden of missions must rest upon the pastors of the churches all over the land; and where or when are they to have more time or opportunity to study up the needs than there? Surely this is true, and I hope and confidently expect to see that their request

has been gladly granted.

How we do enjoy the accounts of the work among the Indians, from time to time! How much there is of nobility in them when it is encouraged to show itself! We are almost getting impatient to see the history of our Egyptian mission, as we see notices of its progress from month to month; but I suppose that we may have some time yet to wait, for I know how busy the old missionaries are;—the burden of so much and such varied lines of work seem to rest upon them.

I have just finished reading the report in the "White Ribbon," our little India W. C. T. U. paper, of the W. C. T. U. convention in India. It was held in Calcutta on the 8 and 9th of December, and seems to have been, though necessarily small, helpful and stimulating. The matter of scientific temperance instruction in the goverment schools is soon to be presented before the proper authorities. It is very much hoped that which is the chief corner-stone in temperance methods in America may be carried forward as successfully in this land where the temptation appeals almost *alone* to the educated classes,—those who are taking on English ways (!) We are laughing in our sleeve and wondering what will be the discomfiture of the zealous followers of the Prophet who have given of their filthy lucre towards the worthy (?) project of missionating among the heathen Americans through Apostle Mohammed Webb, when they hear that he has been drunk before his audience in Cincinnati! I fear they will not think it such a grand success as he has pictured it to them, and as they were fanatical enough to believe.

Well, I do not think that I have talked enough about myself yet in this letter to make it characteristic and recognizable as one really of my own production;—so before closing I will tell you something of ourselves. Where we are now is far in the non-Christian section of this district. All of our districts are not like this one in having two such distinct divisions—the Christian and the non-Christian. Of course in what we call the Christian part only a very small per cent of the people are Christians, and even in comparatively few of the whole number of villages will Christians be found. But there are Christians enough to serve as leaven; they all know of Christ Jesus and his salvation; they all know that they should be people of pure life, and, as at home, are quick to note it if they are not so. Among them we usually find a very hearty reception, their prejudices having been somewhat worn off by contact, and usually a very attentive hearing, though they are often quite controversial.

In this non-Christian section there are no Christians. This is up towards the mountains, the people—as is, I suppose, invariable with the sturdier mountain people, are more bigoted and more conservative; do not so readily receive the message, and have not been labored among so much. The villages seem smaller, but there are hundreds and hundreds of them. It seems almost a delusion to think that we are reaching to them the Gospel, for there are so comparatively few among all the vast number of villages that we ever enter, though with our helpers we are visiting three to five daily. It is very different from the Christian work, and even from the non-Christian work in the Christian section. Oftentimes the people are suspicious of us, especially of letting us inside the house along with their women, to put who knows what wild notions into the heads of those who even now have to be soundly thrashed occasionally to make them behave. I have no doubt that the men have the feeling that moved the wise(?) counsellors of Ahasuerus.

Seeing the liberties she has, of going about where she pleases, and evidently being considered by her husband as his equal, they will be less obedient than they are now, even! And so sometimes I receive the evasive answer of the man, to my request if I may go in and see his wife, "Oh, what is the use? I think you may as well stay outside." And a few days ago, the first time in my experience, I was rudely ejected. I do not know when one's troubles with the language are to end. I thought that now that I had somewhat of an understanding of the Urdu, of the book and the Panjabi of the people, that the end of my troubles was coming into sight in the distance, when here in this section looms up the Dogri, something like the Panjabi, and yet so different that when the women talked among themselves I could not understand one word in two. But the grace of God, in answer to your earnest prayers, has brought us this far on our way, and will, I am sure, carry us through the Dogri too.

With love to you all, yours,

MINNIE PARKS ANDERSON.

YOUNG PEOPLE'S DEPARTMENT

EGYPT.—Continued.

Prepared by Mary B. Reid for use of Junior Missionary Societies.

Q. What are the furnishings of houses?

A. Rugs on the floors, and low divans with cushioned backs along the wall. The beds are mats, or thin mattresses, spread upon the floor at night; rolled up and put away during the day. Chairs and tables are a modern innovation and little used by the poorer folk.

Q. What is the food of the people?

A. According to means; some live only on lentils, hard bread soaked in water and a few dates and olives. The rich are fond of highly seasoned minced meats, rice and vegetables. Roasted meats are stuffed with a mixture of rice, nuts and raisins. There are many fine cooks among the Egyptians.

Q. What are the social customs?

A. Social visiting is done with much ceremony. Calls are long and tedious. Coffee is always served. Cigarettes and pipes, with perfumed water, are frequently brought in. Women as well as men love a little smoke.

Q. What are the marriage customs?

A. Marriages are arranged by the parents or relatives. Children are often betrothed in infancy. The bride is brought to the home of her husband with much ceremony. Some animal, as a sheep or a goat, is sacrificed at the outer door as the bride is lifted over the threshold, meaning peace and plenty. The flesh of the animal thus slain is used in the following feast.

Q. What are the funeral customs?

A. Immediately after a death hired mourners are brought in. The air is filled with shrieks and wailing. The body is buried in a few hours. The Copts use coffins; the Mohammedans a bier and winding sheet, their dead being buried in a sitting posture. The mourning is kept up for many days, usually many months.

Q. What is the religion of the people?

A. Three-fourths of the population are said to Mohammedans, worshippers of the false prophet. The remainder is composed of various sects of nominal Christians, Jews, Maronites, Greek orthodox and Papists, and some 500,000 Copts. It is among this latter people that our

missionaries are laboring.

Q. What is the government?

A. A form of monarchy. The ruler is called the Khedive. The country is subject to Turkey, and an annual tribute of $3,600,000 is paid to the Sultan. England, however, holds the guardianship of the country.

Q. What is the attitude of the government toward Christian missions?

A. The relations are friendly. The missionaries, with great prudence, have tried to avoid any trouble with the ruling authorities. The presence of the English army gives a feeling of safety and security to all Christians.

Q. Who are the Copts?

A. They are the descendants of the ancient Egyptians, and though nominal Christians, pretending to accept the Bible as the word of God, they know little or nothing of its true meaning.

Q. What is the religious belief of the Copts?

A. It is not easy to explain their religion, which seems to be largely ceremonial, made up of a mixture of Jewish and Roman Catholic rites. Confessions and penances are observed by the faithful. Beads are used, and there is a vain repetition of many prayers with the face toward Jerusalem. The public services are long, accompanied with monotonous chantings and the burning of incense. The people understand little of the service, and learn nothing of the Saviour who gave his life to save sinners. The women occupy a dimly lighted gallery in the churches. As scarce a sound can reach their ears, they sit on the floor and gossip.

Q. Who were the founders of the United Presbyterian mission in Egypt?

A. Rev. James Barnett and Rev. Thomas McCague entered Egypt in December, 1854, and founded a mission at Cairo, the capital city. Six years later Miss Sarah B. Dales removed from Damascus, Syria, to Egypt and opened a schools for girls. Her pupils were principally Jewesses. Bamba, the wife of his Highness Maharaja Dhuleep Singh, a prince of India, was educated in this school.

Q. Since the year 1854 how many missionaries have been sent to Egypt?

A. Seventy in all: 24 ordained ministers with their wives, 3 physicians, and 21 unmarried missionary women.

Q. What is the present number in that field?

A. Thirty-nine: ordained ministers 15, with their wives; physicians, 1; unmarried ladies, 7.

Q. How many stations are now open?

A. One hundred and fifty seven, dotting the valley of the Nile from Alexandria on the Mediteranean sea to the first cataract.

Q. How many congregations have been organized?

A. Thirty-two.

Q. What is the membership of these congregations?

A. 4095.

Q. How many Sabbath-schools have been established?

A. 107.

Q. What is the number of teachers and scholars?

A. Teachers, 295; scholars 6,132.

Q. What other schools have been established?

A. Training schools, boarding schools, and day schools for boys and girls.

Q. How many day schools for boys and the enrollment?

A. 101 schools, with 5,342 pupils.

Q. How many day schools for girls and the enrollment.

A. Twenty, with 2,312 pupils.

Q. How many schools have been established in villages and congregations?

A. 109, with an attendance of 4,977 pupils.

Q. What has been done in the way of higher education?

A. Twelve training schools have been established. The largest and most complete are a college for young men and a boarding school for girls, located at Assiout in Upper Egypt; a Theological seminary and a boarding school for girls, located at Cairo.

Q. What is the number of students in these schools?

A. 2,677.

Q. What is the grand total of schools and scholars?

A. Schools, 142; scholars, 15,308.

Q. Do these children and young people learn well?

A. Yes; they make intelligent men and women.

Q. What is the cost per year of education in the training schools?

A. For a boy or young man $70 to $100; for a young girl, $50.

Q. How many native helpers are employed in the work in Egypt?

A. 325, among whom are 17 ordained ministers, 18 licentiates, 7 Theological students, 10 evangelists, 30 colporteurs, or booksellers, and 43 hareem workers, or workers among women in their homes.

Q. How many Bibles were sold and distributed during the year 1893?

A. 14,309.

Q. How many other books were disposed of?

A. 27,848.

Q. What amount of money was contributed by the natives for church work?

A. $12,749.

Q. How much money was raised by the natives for all purposes?

A. $36,849; which indicates that the work in Egypt will become self-supporting in time.

Q. What amount of money was asked from the church in this country to carry on the work for the following year?

A. $52,000.

Q. What effect should these statistics have upon the church at home?

A. They should lead us to take courage, and make greater efforts to hasten the time when all Egypt shall have heard of the great salvation; that Christ came into the world to save sinners.

Q. What is the great need in this field?

A. More missionary men and women and the money to support them and their work.

JUNIOR MISSIONARY SOCIETIES.

MRS. N. WYLIE STEVENSON, GENERAL SECRETARY, 161 LOCUST STREET, ALLEGHENY, PA.

To Presbyterial Secretaries, Superintendents and Ladies:

DEAR FRIENDS: In addition to the space given in the Young People's department of the magazine for lessons, the editors have kindly consented to allow us further space, that we may have a pen chat every month about the work of our Junior auxiliaries. If there is any part of this work you do not understand, any help you desire, or any suggestions to make, sit down and write them at once, either to your presbyterial secretary or the general secretary. We want to help you, but the only way we can do so is for you to tell us what you need. Questions will be answered either in this column or by personal letter. Don't delay. Remember, it is only about nine weeks until we hope to meet face to face at the annual session of the Women's General Missionary society.

Statistical blanks for the Junior auxiliary were mailed February 19. Where there was no presbyterial junior secretary they were sent to the recording sec-

retary. These are not in any way to take the place of those sent out by Mary W. Porter, secretary of the Women's General Missionary society. She asks for the sum total from *all* the auxiliaries in the presbyterial, while your Junior secretary asks only for the amounts contributed by the Junior auxiliaries. Please read these blanks carefully and follow the instructions given. Answer every question, and do not neglect the part on questions or suggestions. We earnestly ask all to be prompt in returning blanks, as much before April 10 as possible. By giving careful attention to this you will greatly aid your general secretary of Junior work in rendering a complete and satisfactory report to the May convention.

Recording secretaries of presbyterials will please notice that one of the instructions given in the presbyterial blanks is, that where Junior Unions or Junior Endeavor societies have contributed through the presbyterial treasurer that the names and amounts be reported on said blanks. It is the desire of the board of directors of the Women's General Missionary society to give full credit to all societies, by whatever name known, that send contributions through the presbyterial missionary societies. These can be correctly obtained from the books of the treasurer.

Come to the convention full of questions or suggestions for the Junior conference, which will be held sometime outside of convention hours. We expect many of the leading Junior workers of the church to be present, who will give us many hints on practical methods of work. Do not forget the question box. If there are more questions asked than can be answered in the time allotted, they will be answered through the columns of the Magazine.

We would again ask that where presbyterial Junior secretaries have been elected since the last annual report of the Women's General Missionary society that the names and addresses be sent to the general secretary of Junior work. The following additional at names have been received during the past month: Butler presbyterial, Miss Laura Shoup, Freeport, Pa.; Beaver Valley, Miss Mary McCaw, New Brighton, Pa.; Cedar Rapids, Mrs. J. G. Bull, Toledo, Iowa; 1st Ohio, Miss Lida Caldwell, Hamilton, O.

For the help of some of our superintendents and leaders who have written that the lessons in the Magazine are entirely "too difficult," we give below the outline of the lesson in February Magazine, as used by one society, which shows how it can be adapted to even the youngest members.

ORIGIN AND GROWTH OF THE UNITED PRESBYTERIAN CHURCH.

First Origin.

1. Give account of Presbyterian Church of Scotland.
2. Give account of Covenanters and Cameronians.
3. Give account of Reformed Presbyterians.
4. Give account of Seceders.
5. Give account of the Union in 1782.
6. Give account of the Union in 1858.

Its Growth.

1. Give Statistics of 1859 and Contributions.
2. Give Statistics of 1893 and Contributions.
3. Give Statistics of Organized Work.
4. Name the Boards of the Church.
5. Name and locate Educational Institutions.
6. Give a brief account of the work done by the Women and Children of the Church.

To teach this lesson in a society of different classes or divisions, a certain number of points should be assigned each division, and the members expected to learn all they can relating to the special topics given them.

The last point can be made especially interesting for the youngest divisions by having them learn the names of our benevolent institutions and their object, together with incidents in connection with the work. Then the superintendent should review the whole subject and

bring out the different points from the different divisions; and in this way the society becomes familiar with the lesson.

REFERENCES.

Dr. Scouller's Manuel.
General Assembly Report of 1893 and 1894.
Women's General Missionary Society Annual Report of 1883 and 1894.
United Presbyterian Woman's Association Annual Report of 1894.

The following resolution was adopted at a recent meeting of the Women's Board, and the Junior secretary was instructed to send it to the Junior column in the church papers and magazine:

"*Resolved*, That the Woman's Board in all churches where it supports workers, shall recommend the organization of the young people into Junior missionary societies."

It seems but reasonable, since we have a Junior society, under the care of the General society and its Board of Directors, that we should expect and urge the missionaries whom we support to organize Junior missionary societies, thus making them auxiliary to the organization which is responsible for their work.

EDITORIAL DEPARTMENT.

A summer school for Bible study at Newburg-on-Hudson, under the auspices of the synod of New York, and conducted by our own Dr. Moorehead, is one of the prospective delights of the season.

As a result of the massacres in Armenia, and the hostility stirred up by them, the situation in all the provinces of the Turkish empire is exceedingly uneasy. Mission work is greatly hindered, travel rendered unsafe, and threatening predictions are being made. How long Christian nations shall sit weakly by, seeing treaty obligations violated, native Christians trampled in the dust, and the lives of missionaries hanging by a thread, only God knows; and into his keeping we commend the lives of many friends.

We think the article in this number from the pen of Mrs. A. M. Campbell, of Princeton, Ind., relating to the entertainment of the annual meeting of the General Missionary society, particularly opportune. Certainly the writer knows whereof she affirms when speaking of the pleasure and profit attendant on such a meeting, and her testimony is clear and strong. We believe the meeting in Jersey City will be interesting, well-attended and helpful, and the excellent programme furnished by the committee on arrangements, published at this time, encourages us in this belief. "With joy shall ye draw water out of the wells of salvation."

And now the great island empire of Japan, which leads all other Eastern nations in the adoption of Western ideas and civilization, comes to the front, not only in aggressive warfare but in Christian ethics as well, having employed a missionary as chaplain at their military headquarters at Hiroshima, with several native Christians as assistants. Verily the world does move.

Mrs. Barr writes that the date sent for the May meeting was wrong. It should be May 14 to 16. Several resolutions and the Secretary's report have been omitted, the latter not arriving until the 23d, just as the last pages were going to press, the form being opened to make this announcement.

"Not since the death of Phillips Brooks has there been such wide-spread regret as over that of Dr. Gordon."

Adoniram Judson Gordon fulfilled the conditions of his name, being thoroughly

devoted to the cause of Christ, whether in far-off heathen lands or in our own beloved country. The world was his parish, and in him it lost a man who magnified his office and made it honorable. Called up higher, his work will abide, while his memory will rest as a benediction on those who remain.

The Hon. Whitelaw Reid, who has been spending the winter on the Nile in search of health, has favored our mission with a handsome donation of five hundred dollars. The MAGAZINE takes special interest in noting this as Mr. Reid is a native of this county and began his career in Xenia. He was reared in the Reformed Presbyterian church. We extend to him the Arab salutation "May God lengthen your age."

STUDIES FOR MISSIONARY SOCIETIES FOR 1895.

MAY.—Medical Missions.
JUNE.—The work of W. G. M. S.
JULY.—Our Educational Institutions.
AUGUST.—Our Missions on the Nile and in the Punjab.
SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

PROGRAMME FOR MAY.

SUBJECT—Medical Missions.
Devotions; special prayer for Medical Missions.
Scripture lesson—Luke 4:18; I Cor. 12:4-9; II Cor. 5: 18 and 19.
Psalms left to choice of leader.
Three ten minute papers.
First—Importance of Medical Training for Missionaries.
Second—Sketch of Medical Mission Work at Jhelum, India, and the resident missionary, Dr. Sophie E. Johnson.
Third—Origin of Memorial Hospital at Sialkot, India, and sketch of Dr. Maria White, late resident missionary, aud Miss Platter, M. D., her successor.
Roll call. Business.
Dr. Pennell says Medical Missions are the picture language of the church militant. The rudest and roughest, the simplest and most uneducated can understand this language of Christian love and charity.

An educated Hindu was lately asked, what in modern missionary effort made him fear most for the stability of his religion.

He replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not much fear your preaching; we need not listen. But we dread your *women*, and we dread your *doctors*, for your doctors are winning our hearts, and your women are winning our homes. And when our hearts and our homes are won, what is there left for us?

COMMITTEE.

REPORTS AND MISCELLANY.

An Appeal to the Church.

TO THE FRIENDS OF MISSIONS:

The mission in India asks you to consider the following facts, relating to our need of more missionaries. We have ten mission stations where, in other days, ordained missionaries have been located. In two of these, it has been considered that at least two men are required properly to conduct the work. Now add to these twelve those required for distinctively Christian educational work, and it is plain that for a full working force, fourteen ordained missionaries are required. There are now at work in the field nine. Of these nine, at least two will soon go home on furlough. Counting the one now preparing but making no allowance for some already on the breaking strain, we shall soon have a working force of eight where there should be fourteen. For the work among the women, there are districts where fifteen ladies have been located, while we have eleven unmarried lady workers. Considering then that Zafarwal and West Gujranwala, and also Jhang and Rawal Pindi, each need four more ladies, the need of more workers is all too plain.

This addition to our force is not to push on into fields as yet untouched, but to keep in hand work already undertaken. When Rawal Pindi was taken up, it was with the distinct condition and understanding on our part that the additional force to man the new station would be forthcoming. Instead of that, our force has been reduced, and reduced until the old established work begins to suffer. The district of Jhang, lately

thrown open to settlement, calls imperatively for missionaries. Many of our Christians, who have gone over there, require special attention. With the new irrigating canals Jhang district promises to be one of the best districts in the Punjab, but, short of forces as we are, whom can we send? We must either reduce our field and tell other missions to take up the work, or we must have more missionaries. The additional burden of Rawal Pindi cannot be borne unless there are more burden bearers. What shall we do? None of us care to look forward to what must be done a year or so hence. Must we give up hope and retrench our work, or shall our church herself be ready and willing to accept the responsibility laid upon her and come to our aid; ready and willing to do her part in discipling these who sit in the darkness or the shadow of death? Lift up your eyes and look unto the fields white unto the harvest. Pray the Lord of the harvest that He will send forth laborers. We beseech, brethren, sisters, that ye present your bodies a livsacrifice, which is your reasonable service. By order of the Mission,

Gujranwala, Feb. 1st, 1895 Signed, COM.

Question Drawer.

(Address communications for this department to Miss E. W. Pollock, 314 West Fifth Street, Erie, Pennsylvania.

Ans.—At the recent meeting of our society I was instructed to write yon in regard to the programs published in the Magazine. We have been using them almost ever since they have been published, not exclusively, but varying to suit circumstances, and we all enjoy them very much, finding them both instructive and helpful.—Mrs. Rachel Robinson, Secretary Missionary Society, 1st U. P. Church, Wilkinsburg, Pa.

In the Question Drawer of the February issue of our Magazine the following question appears:

"In estimating the needed appropriations for the missionary work of the church for the year, does the General Assembly include the work assured by the Women's Board?"

The answer given to this question is very full and in some particulars correct. Yet, as we believe, a grave mistake is made in one part of it. We beg leave to reply from the stand-point of the Women's Board and the General Missionary society. We will begin by quoting a paragraph from the reply already given.

"We know what a struggle it is for some congregations to reach their quota in their contributions to the boards, and for this reason we say, that every woman should pay her full quota into the congregation before she contributes to the missionary society."

To every word of this we give our hearty and unqualified approval, only saying, in addition, that we believe no woman *has a right* to give her contribution to the society until she has *first* performed her full obligation to the congregation. The statement that the "work of the Women's Board is not included in the appropriation made by the General Assembly," is also correct.

The whole work of the General Missionary Society and the Women's Board is supported entirely by voluntary contributions from the women of the church, over and above all they contribute to the regular Boards of the church. The General Assembly has committed the entire medical work of the church in India to the Women's Board and also the care of the work of the Warm Springs Indians in Oregon. What is not done in these two branches of our church work by the Women's Board *will not be done at all*, simply because they belong to us alone, and not to the other Boards of the church. In all our other lines of work, we are doing *additional*, rather than independent work; or, in other words, all the work done by the Women's Board is in additional to the work committed by the General Assembly to the other Boards of the church.

From all this it will be readily seen that the Women's Board has nothing whatever to do with the so called "quota." It does not belong to us, and we do not care to receive it. When sent to us we believe that some one is crippling the work of the other Boards, and hence we always refuse to receive it as "quota." We do not think that it is the work of the missionary society to help raise the "quota." Every member having already performed her individual duty in that regard, the society as such ought to have nothing whatever to do with raising the "quota," but ought to do with all its might the work it is responsible for as an auxiliary of the General Missionary society.

We hope no society will accept the advice given in the February reply and send money to financial agent, and thence by presbyterial treasurer to Women's Board. Such a plan would be diverting funds from their proper destination. Funds for "quota" sent to financial agents belong to the treasurers of the several Boards entitled to receive "quota," and which depend upon "quota" for the funds neccessary to carry on their work. The Women's Board is not entitled to "quota," and doesn't want "quota," because it does not belong to it.

All we ask is that the women of the church shall first perform their just obligations as members of their several congregations, and then send all their additional offerings as missionary societies to the treasurers of the presbyterial missionary societies, to be forwarded to the treasurer of the Women's Board, to be used for its own special work, to which it has been called, and not for the payment of "quota." All this we ask simply because we desire to be honest and fair, and because we have no desire to receive funds which do not belong to us.

COMMITTEE.

IN MEMORIAM.

Mrs. Lena A. Rankin.

A tribute of affection from the Ladies Missionary Society, of Elderton, Pa., to the memory of Mrs. Lena A. Rankin, who died Feb. 12, 1895, aged 74 years.

Inasmuch as it has pleased our Heavenly Father, by his all-wise providence, to remove, so suddenly from our midst, the oldest member of our society, we desire to express our appreciation of her devoted service in the Master's cause.

This sudden death admonishes, "Be ye also ready for in such an hour as ye think not the Son of man cometh." We tender our love and sympathy to the bereaved ones, and commend them to the loving Saviour whom she loved and served.

IDA M. RANKIN,
DAISY MCCULLOUGH,
JANE RALSTON. } Com.

LADY DUFFERIN.